JIS GHAR MEIN KHAJOOR NAHI, WOH GHAR WAALE BHOOKE HAIN

TEHREER

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JIS GHAR MEIN KHAJOOR NAHI, WOH GHAR WAALE BHOOKE HAIN

Ahadees ke andar Khajoor ki badi fazeelat bayaan ki gayi hai kiunki us mein sahet ka raaz aur mukhtalif beemariyon ka ilaaj maujood hai. Un fazeelaton wali Ahadees mein ek Hadees woh bhi hai jis mein kaha gaya hai ke jis ghar mein khajoor ho woh ghar waale kabhi bhooke nahi rehte. Ek doosri Hadees mein hai ke jis ghar mein khajoor na ho woh ghar waale bhooke hain. Dono riwayaat main pesh karta hun:

1 **PEHLI RIWAYAT:** Umm ul Momineen Aisha Radhiallahu Anha bayan karti hain ke Nabi Sallallahu Alaihi Wasallam ne farmaaya:

لَا يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ

TARJUMAH: Us ghar ke log bhooke nahi rehte jis ghar mein khajoor ho.

(Sahih Muslim: 2046)

2 **DOOSRI RIWAYAT:** Umm ul Momineen Aisha Radhiallahu Anha bayan karti hain ke Nabi Sallallahu Alaihi Wasallam ne farmaaya:

يا عَائِشَةُ، بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ، يَا عَائِشَةُ، بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ"، أَوْ "جَاعَ أَهْلُهُ". "
قَالَهَا مَرَّتَيْنِ، أَوْ ثَلَاثًا

TARJUMAH: Aye Aisha! Jis ghar mein Khajoor na ho us ghar ke rehne waale bhooke hain. Aye Aisha! Jis ghar mein Khajoor na ho us ghar ke rehne waale bhooke hain. Aap Sallallahu Alaihi Wasallam ne yeh baat do martaba ya teen martaba dohraayi.

(Sahih Muslim: 2046)

Yeh Hadees bila-shuba Khajooron ki ahmiyat o fazeelat ko waazeh karti hai, saath hi is Hadees se yeh jawaaz bhi nikalta hai ke hum Khajooron ko jama kar ke ghar mein rakh sakte hain taaki thoda thoda us mein se khaate rahen aur ghar kabhi Khajooron se khaali na ho.

Yahan ek ishkaal yeh paida hota hai ke jis ghar mein Khajoor nahi us ghar ke rehne waale kya waqa'ee bhooke hain? Yani un ki bhook nahi mitti jabki mushahde mein yeh baat aati hai ke log baghair Khajoor ke bhi shikam-sair ho rahe hain?

☑ To is ishkaal ka jawaab yeh hai ke Hadees mein «أَهْلُ بَيْتٍ» ya

«أَهْلُهُ» se muraad woh log hain jin ke yahan Khajooron ki paidawaar hoti hai aur un ki khuraak hi Khajoor hai jaise ke Nabi Sallallahu Alaihi Wasallam ke zamaane mein Najd aur Madinah waale jin ke yahan mahinon guzar jaata magar un ke paas siwaye Khajoor aur paani ke kuch bhi nahi hota, isi se un ka guzar basar hota. Aaj kal koi bhi jagah aisi nahi jahan sirf Khajoor khuraak ke taur par istemaal hoti ho, Najd aur Madinah mein bhi nahi. Is baat se Khajoor ki ahmiyat kam nahi ho jaati kiunki is Hadees se asal Khajooron ki ahmiyat o fazeelat bayan karna aur ghar walon ke liye ghizaayi zarooriyyat ki zakheera andozi ke jawaaz ka izhaar aur us ki targheeb dena maqsood hai. Yeh ghiza bhi hai aur shifa bhi. Is liye hamein Khajooron ki taraf iltifaat (tawajjo) karna chahiye. Aaj hamaare gharon mein kai tarah ki mithaaiyaan, biscuits, namak paare maujood hote hain jin se ghar waale bhi waqtan fa-waqtan nashta karte rehte hain aur ghar aane waale mehmanon ki bhi ziyafat karte hain. Kya hi achcha hota ke un samaanon ki jagah hamaare ghar Khajoor hoti. Sunnat par bhi amal ho jaata aur is se na sirf jismani quwwat haasil hoti balki jismani bimaariyon se shifa bhi milti.

Note :Isey khudh bhi padhey aur dooosron ko bhishare karey.Mazeed Deeni masail, jadeed mouzuaat aur fiqhi sawalat ki jaankari keliye visit kare

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